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The *penis rectus* as a Marker in Human Palaeontology?

The *penis rectus*, i.e. the human penis which maintains an almost horizontal position in its flaccid state, has so far only been observed amongst the Bushmen in southern Africa. There, however, it is already displayed in prehistoric rock art in stark and obviously intended contrast with differently positioned penes of other population groups. A similar juxtaposition can be found in European Upper Palaeolithic cave art where certain human-like figures, with indications of much body hair and with an upturned nose, exhibit what seems to be a *penis rectus* rather than an ordinary penis in erection. It is argued that these hairy people are most likely Neanderthals portrayed by early modern man (*Homo sapiens*) with whom they coexisted and who was struck by these anatomical differences. This theory is derived from the expert description and depiction of a recently killed remnant Neanderthal from central Vietnam who indeed shows the same combination of hairiness, an upturned nose and a thin penis with a compact small scrotum which is the mark of the *penis rectus*. By comparing this body with representations of "bull-men" by perfectly *sapiens* Sumerians, it is realized that they, too, are most likely remnant Neanderthals with the same kind of penis. The same situation is again found in classical Greece where the hairy, knobby-nosed Satyr contrasts with the straight-nosed glabrous *sapiens* Greek who mistook the former's *penis rectus* for a penis in erection and therefore endowed him with sexual prowess and licentiousness. The conclusion is reached that the Satyrs, like the Mesopotamian "bull-men", must have been a remnant Neanderthal population, that these findings are consistant with not only the examination of a remnant Neanderthal from Southeast Asia, but also with the prehistoric evidence from both Europe and Africa, and that therefore the *penis rectus* can be seen as a marker in Human Palaeontology, i.e. that of *Homo neanderthalensis*.

Key words: Anatomy, classics, cryptozoology, epic literature, mythology, prehistoric art, sexuality.

Introduction

The term *penis rectus* (or *rictus*), had been coined to designate the peculiar kind of human penis which, even when not erect, naturally maintains an almost horizontal position (Pöch 1911, Seiner 1912), as opposed to the far more widespread and seemingly normal position of simply hanging down, i.e. the *penis pendulus*. The anatomical reason for this is to be seen in the existence of a particular circular ligament (*ligamentum annulare penis* ; Pöch 1927), as well as the fact that the device which initiates the erection of the penis (*Schwellkörper*) is fixed on the branches of the pelvic bone (von Eickstedt 1942:1194). This horizontal position of the penis when not in erection is only one aspect of the *penis rectus* phenomenon; the others are that the prepuce is quite long (Fritsch 1872, Virchow 1886) and terminates in a point (Drury and Drennan 1926),

and that the scrotum is normally compacted and high, close to the root of the penis, as also in the case of men with *penis pendulus* when the penis is in erection (Baker 1974:319, von Eickstedt 1942:1194). This is often also seen as if only one testis had descended, and that only incompletely; the latter phenomenon seems to have already been remarked by Linnaeus amongst the bushmen whom he called *monor chidae* (von Eickstedt 1942:1196).

In *Homo sapiens*, this trait has so far only been observed amongst the San, Sanids, Khoisan, Sarwa or Bushmen of southern Africa, where it is also consistently displayed in prehistoric rock art, often in stark and obviously intended contrast with other population groups in the area, e.g. the Bantus, with their much larger and differently positioned penes (Hahn 1879, Obermaier and Kühn 1930, Stow and Bleek 1930, Johnson *et al.* 1959, Summers ed. 1959, Baker 1974, Pager 1975). Given the scarcity of relevant research, due to its delicate nature, it is not inconceivable that other *sapiens* population groups elsewhere turn out to possess the same trait, if properly investigated. One could think for instance of some of the still incompletely known taxa on the island of New Guinea, both east (Papua-New Guinea) and west (Irian Barat, Indonesia), as well as so-called mountain tribes in various parts of Southeast Asia, whose art forms (in particular woodcarvings) sometimes seemingly intend to portray a *penis rectus* rather than an ordinary penis in erection. The distinction between the two is relatively easy to make: whereas the latter is always of a rather large size, standing upright at an angle of at least 90°and usually has a bulbous glans denuded of the foreskin, the former (not in erection) is much smaller, rather pointed, and often stands at an angle below 90° (at least in the case of *Homo sapiens*; we shall see below that in ante-*sapiens* taxa its position was probably much more upright, almost parallel to the underbelly). Given the usually keen sense of observation by tribal artists, it can be assumed that differences in the form of the penis are not accidental but reflect anatomical realities; similar considerations must also apply to prehistoric art.

Be this as it may, in the Sanids the *penis rectus*, as also some other anatomical features in both males and females, is usually looked upon as a paedomorphous characteristic less marked in old men (Drury and Drennan 1926, Baker 1974) or as the retention of juvenile anatomical features into adulthood or *neoteny* (Tobias ed. 1978, quoting earlier sources). Most authors stress the point that in all other aspects apart from these anatomical particularities, such as with regard to emotional or mental maturity, the Sanids are at par with any other humans whether Negroids, Mongoloids, Australoids or Caucasoids. Nothing should or can be said against this general agreement. But whatever the manner of putting it, there seems to be no way of getting around the fact that the *penis rectus* is more likely than not a characteristic of an ante-*sapiens* stage, carried over into a *sapiens* taxon. The question now is: from which such ante-*sapiens* (or at least ante-*sapiens sapiens*) form was it transmitted?

The Neanderthals

The working hypothesis underlying the present paper is that it was from *Homo* (*sapiens*?) *neanderthalensis*, or simply the Neanderthal, and it will be demonstrated not that it must have been so (which at the present state of our knowledge of human palaeontology is impossible), but that it could well have been and most probably was so.

The position of Neanderthals in human evolution, and in particular in relation to modern man has been vigorously discussed and reassessed during the last decade or so, with a noticeable intensification in the past two or three years (e.g. Dambricourt Malassé *et al.* 1992, Giacobini 1989, Graves 1991, Grün and Stringer 1991, Rak 1986, Reynolds 1991, Shackley 1980, Smith and Spencer eds. 1984, Stringer 1990, Trinkaus and Howells 1979, Trinkaus 1986 a and b, 1990,

Vandermeersch 1990). Indeed, the perennial Neanderthal problem (Brace 1991: 524) is at present again emerging as the most controversial topic in human palaeontology altogether. This debate is still going on without showing signs of petering out in the foreseeable future because of a consensus having been reached.

In this paper I do not wish to take sides, nor have I anything of significance to add except, perhaps, for an anecdotal observation which may help to see the question of the "disappearance" of the Neanderthals and their prior coexistence with the earliest modern men in almost historical perspective, as it were. And that is that in the 1950s, when I was a student at the *Musée de l'Homme* in Paris, we were taught that Neanderthals lived (and died out not long thereafter) about 150,000 years ago, whereas now they are known to have survived in France to only 34,000 years ago (ApSimon 1980). Thus, in one generation there was a change of well over 100,000 years in our perception of the dying-out date of the Neanderthals in Europe, or more than three times the time span which now separates us (in conventional wisdom) from the last of them! It makes one wonder why, if they survived for such a considerable length of time, Neanderthals should have mysteriously died out, because of the emergence of the Cro-Magnons, after having coexisted with the latter for only some thousand years (Stringer 1984). It seems more plausible to surmise that, instead of having simply vanished, Neanderthals were pushed back into less attractive ecological niches by the expanding newcomers where their remains have not yet been discovered (even in France there are large archaeologically still unexplored areas) or retreated there on their own account (Sanderson 1967; see also Shackley 1982). The more recent ethnohistory of Asia and Africa is full of examples of a particular dynamic population group pushing another less "advanced" but widespread group back into the most inhospitable areas of their former much larger habitat; the above-mentioned San give an instance: in (local) Neolithic times, their habitat comprised the whole of southern as well as eastern Africa, including present Kenya, Ethiopia, Sudan and even Egypt, whereas they now only occupy the Kalahari Desert, a tiny fraction of their former distribution (see in particular Heuvelmans 1980 and Kenntner 1986).

Speaking of "remains" of Neanderthals, it is of course well understood that, although numerous skeletal remains allowed a fairly accurate picture of the stature, gait, size and even cranial capacity of Neanderthal Man to be formed, there was absolutely no information from excavations regarding his soft-tissue parts: skin, hair, facial features and various organs such as his penis.

In many ways the most intriguing Neanderthal sites are those of westernmost Asia (the "Near East"), notably Mount Carmel, Amud and Djebel Qafzeh in Israel and Shanidar Cave in Iraq; intriguing, because of the wide variation in the form of the skeletons discovered in these sites. This variation is also reflected in the archaeological assemblages from the almost 300 known open air and cave sites in the Mount Carmel area alone which range from the Lower Palaeolithic to the Chalcolithic (Olami 1984). In a recent anthropological assessment of the Neanderthal remains from these West Asian sites, including those of Shanidar, where both "classical" European Neanderthals and more advanced "transitional almost Cro-Magnon-like types have been found, the idea that this fact implied a period of perhaps 20,000 to 30,000 years of coexistence of two (or more) taxa in a relatively small area of the Levant was deemed to be improbable, to be reduced to only a few thousand years at the most (Trinkaus 1983; see also Stringer *et al.* 1989). However, newest datings (Grün and Stringer 1991) indicate that the documented coexistence of Neanderthals and modern humans may have lasted as long as 30-40,000 years in Europe and perhaps even longer in the Levant. This shows once again how quickly dates or theories concerning Neanderthals may have to be revised even though they were "generally accepted". On the other hand it had already been surmised earlier on that this coexistence of classical and transitional Neanderthal types does not mean that modern man must have developed there (Howells 1970) and in a review of Myra Shackley's book *Wildmen* (1983) it was pointed

out that such a coexistence of different hominid species does also not make the survival of one of them in this particular area more likely than anywhere else, these matters being determined solely by the current evolutionary situation (Cachel 1985). As we are not concerned here with the origin of modern man *per se*, but with the possibility of the survival of Neanderthals in Western Asia and adjacent areas of southeastern Europe well beyond the time of the Levant sites, may it be emphasized that any coexistence of this nature and of whatever suggested duration certainly does *not* stand in the way of presuming such a survival.

Remnant Neanderthals

There does not seem to be anything nearing consensus with regard to the final date of the prehistoric Levant Neanderthal based on their skeletal remains, although, as we have seen, archaeological remains in some of theses sites continue into the Chalcolithic. But the archaeological find situation does not allow us to determine with any degree of certainty up to what time Neanderthals were present; there is no compelling reason to believe that it could not have been just prior to the onset of the Chalcolithic which was, of course, the work of fully-fledged modern man. But what this modern man eventually did to Neanderthals - classical or transitional - with whom he may have coexisted for quite some time, is anybody's guess.

This guess is, however, rendered far more educated if we take into account that it is in precisely this area, stretching from present Israel, Lebanon and Syria into Mesopotamia (Iraq), that the earliest recorded epos of all mankind, the *Gilgamesh*, arose. The sources of this epos seem to go back to the fourth millennium B.C., thus roughly to the Chalcolithic, and much ink has been spilled by epigraphists and archaeologists on its interpretation, i.e. which historical events it related and what its "message" could have been, particularly in Gilgamesh's search for immortal-

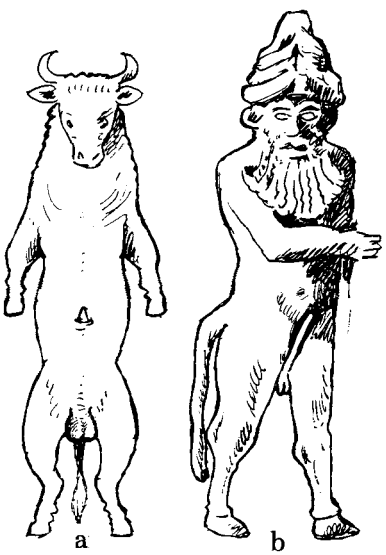

Figure 1: a) - A bull put on its hind legs would show this picture (here drawn to the scale of humans): an invisibile penis when not in erection, except for ifs foreskin in the middle of the belly; comparatively short hind legs and "arms" (=front legs).
b) Clay relief of Enkidu, found at Ur, 2nd millennium B.C. (re-drawn from Azrié 1979, p. 23).

ity and his fight against spirits. Ironically, it was a zoologist who first observed that the very essence of this epos was simply the fight between an expanding civilized lowland population of modern man and "savages" or "human beasts" in the mountain forests who had for a long time been bothering the lowlanders (Heuvelmans and Porchnev 1974:115). Who these savages were is also quite clear because it was one of them, Enkidu, who eventually became instrumental in the defeat of his fellow savages by guiding the Sumerians to the mountains of Lebanon where they lived and actually taking part in the battle against their leader, the "Lord of the Forest" .

Enkidu is described as being hairy all over, with long hair on his head like that of a woman, as being vigorous and powerful like animals of the steppe with whom he lives, as lacking in human intelligence and speech and as striking fear in the Sumerian hunters who see him. All this points towards a hominid, most probably a surviving Neanderthal of the Mount Carmel or Shanidar type. There are even pictorial representations of Enkidu going back to the third millenium B.C. in the form of a "bull-man", identical to other such bull-men not identified as being him (for a survey of those see Azrié 1979), and who are obviously part of the same hominid taxon. These bull-men have a powerful-built upper body of a human being, with a human-like head with a beard and lots of hair on top and with big arms, and a lower body which is supposed to be that of a bull, but has quite a human appearance, except for awkwardly-put hooves to terminate otherwise human legs and an equally awkward tail which comes out of the hip and seems to be put there for convention's sake only. But the most interesting feature of these bull-men is their penis. It is rather thin and pointed, pointing upright without giving the impression of being in erection, and the scrotum is small and compact - utterly unlike the testicles of a real bull which are rather big and pendulous. To sum up, except for its position, this penis is not a bull's, but that of a hominid with a *penis rectus*, albeit a longer and more upright one than that known from the Sanids. The most likely explanation regarding the identity of this hominid is that he was a remnant Neanderthal who so impressed the rather more slender Sumerians by his powerful built that they made a bull-man out of him and endowed him with certain attributes of a bull except for his genitals. The suggestion (Colin Groves, *pers. comm.* 1991) that the long pendulous scrotum of bulls is the result of domestication, as modern wild cattle have a compact one, can be countered by examining representations of obviously wild or only partly domesticated bulls in pre- or protohistory, such as paintings of bulls in Lascaux cave, seals from the Indus Valley Civilization or proto-Elamite ones from Mesopotamia, and a number of other representations from the latter area which all show bulls with large pendulous testicles. A well-known cylinder seal from the Clercq Collection "Gilgamesh watering a bull from a gushing vase" also shows this bull with an enormous pendulous scrotum (Guirand ed. 1968: 68) and bulls depicted on the famous "Royal Standard"- box of Ur clearly show the same.

Moreover, there is one more important anatomical detail which seems to have escaped the attention of those who maintain that the penes of Mesopotamian bull-men are those of bulls. And this is that the penis of a real bull, whether wild or domesticated, is invisible (because of being inside the belly) from the scrotum to about mid-belly of the animal where it protrudes in the form of the prepuce only, whereas bull-men display their entire penis *outside* alongside the lower abdomen, as mentioned above (Figure 1). The difference between what is here suggested to be the *penis rectus* of a surviving Neanderthal (bull-man) and the genitals of a real bull becomes particularly obvious in situations where the two are depicted together, as on certain Early Dynastic or Akkadian cylinder seals (e.g. Mallowan 1961: 74, nos. 34, 35); it is impossible to imagine that this difference in representation was not intentional.

In the prehistory museum of former West-Berlin two small stone statuettes are exhibited which throw considerable light on the problems discussed here. They are the figurine of a *Stiermensch* (bull-man), height 12 cm, and the upper body of what looks like another such bull-

man with a height of 4.5 cm. Both were found near Fasa, in the eastern part of Fars province in Iran, and are dated to the fourth millennium B.C. The first is the figure of a powerfully built human being (somewhat misleadingly described as a "bull with human upper body") with big shoulders, a big beard envelopping his head and very short neck, letting a face appear with a flat upturned nose, big arms, big elephantine legs and feet - not really like those of a bull, although there are indications of hooves - and, most intriguingly, a huge upturned phallus, added to the statuette in a lighter-coloured stone. Vaguely in the form of an immense arrow-head, this phallus seemingly originates from between the lower legs, follows the underbelly upwards, touching it, and ends just below the well-designed utterly human navel (Figure 2). Apart from the massive neck and shoulder area there is thus nothing bull-like in this statuette, notably no scrotum whatsoever and no tail, but much which points towards a remnant Neanderthal with a large *penis rectus*.

The other fragment represents the upper body of a very hairy human being with, again, big powerful shoulders, no neck and a huge beard framing a primitive face with big eyes, eyebrows and nose (also upturned), and a big mouth. A distinguishing feature of this statuette is a deep scar diagonally across the forehead, just missing the right eye, and dispositions to fix a lip-ring. Most importantly, this figure is part of a well-known, though small, group of *Narbenmännr* (scarred men) with lip-rings (Nagel 1968), which indicates that we are dealing here not with just one odd individual, but with a number of hairy bearded big people who obviously were prisoners (for references see Nagel 1968: 66-67), marked by a big smack across the face and tugged on by their lip-rings like curious animals (see also Strommenger 1989).

There is thus such an overwhelming body of evidence for the existence of clearly non-*sapiens* hairy hominids in 4th and 3rd millennium B.C. Mesopotamia that those scholars who chose to ignore it can do so only at the peril of their reputation.

Modern Theories about Surviving Neanderthals

The only case in recent history to test the assumption that the *penis rectus* is the attribute of the Neanderthal was of course the unique and dramatic instance where a freshly killed specimen

Figure 2 - *Stiermensch* ("bull-man"), Fourth millennium B.C., found near Fasa, western Iran (from Srommenger 1989, p.1).

Figure 3 - Summary cryptogrammatic drawing of *Homo pongoides* (from Heuvelmans & Porchnev 1974, pl.37).

of this taxon (provisionally called *Homo pongoides*, later changed to *Homo neanderthalensis pongoides*), almost certainly originating from the Central Highlands of Vietnam, was examined and described by a professional zoologist with as much scholarly precision as the circumstances allowed (Heuvelmans 1969; Heuvelmans and Porchnev 1974). The opinion, held by certain scholars who had not themselves seen the specimen (e.g. Napier 1972: 98-111), that it was only a latex dummy can be convincingly refuted by referring to Heuvelmans and Porchnev 1974: 309-332. There cannot be the slightest doubt that the specimen which Heuvelmans described was a real body, even emitting the characteristic odour of putrefaction. This is proof for the veracity of the long-held assumption by a small number of scholars that Neanderthals, far from having died out 150.000, 35.000, or as late as 10.000 years ago, are still surviving in remote areas of Southeast Asia. It has been argued that the absence of fossil evidence for the prehistoric occurrence of Neanderthals in this region precludes the acceptance of the theory of their survival into the present there. But not only are arguments *ex silencio* notoriously risky in general, especially in areas with practically no history of archaeological research, but the definition of what constitutes "evidence" varies so much with time and from scholar to scholar that dogmatic statements can rarely be made with confidence. Thus, it is well known that when Ngandong or Solo Man was discovered in the early 1930s, this *Homo soloensis* was believed by the most famous palaeontologists of the time, such as Vallois and von Koenigswald, to be a Southeast Asian Neanderthal - so much so that to this day the Vienna Anthropology Museum includes Ngandong in the world map of Neanderthal sites.

There is anyway enough reason to believe in the extremely strong probability of the specimen described by Heuvelmans indeed being a surviving Neanderthal, not more different from the "classic" Neanderthal than, say, any of the various Mount Carmel types.

The penis of this specimen, described as being rather thin and about 10cm long (although the foreskin is not visible, it being covered by the right hand of the creature), was in exactly the same upright position (Figure 3) as in the Sumerian or Babylonian representations of Enkidu or other bull-men (Figure 4); the scrotum, too, was identically small and compact. This is quite visible in the original drawings, made from photographs (Heuvelmans 1969); if in later reconstitution

Figure 4 - Clay relief representing Endiku, 2nd millennium B.C. (from Azrié 1979, p.23).

Figure 5 - Reconstitution drawing of a living *Homo pongoides* (from Heuvelmans & Porchnev 1974, pl.48).

drawings by Alika Lindbergh (Heuvelmans and Porchnev 1974: pl. 48; Heuvelmans 1980:222) the penis is shown as being *pendulus* (Figure 5), and somewhat thicker than the original, then this must simply be seen as poetic licence used by the artist to express her fine sense of decorum - it has not necessarily much to do with Neanderthal reality.

A third utterly unexpected feature of this specimen, as far as soft tissue items are concerned, after the particular kind of hairiness and the penis, is an upturned nose (Heuvelmans and Porchnev 1974: 222-224).

A good way of checking on these matters would be to survey prehistoric rock art in order to find pictorial representations of Neanderthals. As we obviously cannot expect self-portraits of Neanderthals, all we can hope for is that modern man, coexisting with Neanderthals and occasionally meeting them, was struck by anatomical differences and expressed them artistically. The argument that modern man cannot have represented Neanderthals in cave paintings etc. because the latter had died out when the first such cave paintings occurred is more and more difficult to uphold in the light of the now recognized strong probability of a very long coexistence of Neanderthals and moderns and interactions between them in western Europe (Graves 1991; Dambricourt Malassé *et al.* 1992) and the incertainty still surrounding the exact chronology of cave art there. Could one therefore not, instead of quibbling over a few thousand years and maintaining that Neanderthals cannot have been represented in Upper Palaeolithic art because they had died out just before this art began, argue more logically that such representations strongly suggest that they were still alive?

Although the interpretation of rock-paintings or engravings is notoriously difficult, we may assume that if we find in human representations the combination of great pilosity, an upturned or

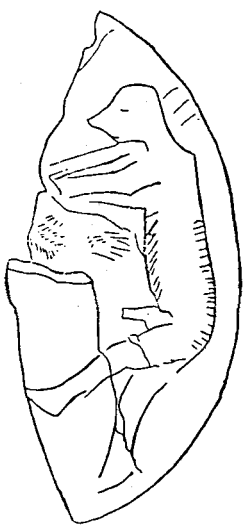

Figure 6 - Human figure engraved on bone from the cave of Mas d'Azil, France (after Mauduit 1954, p.19).

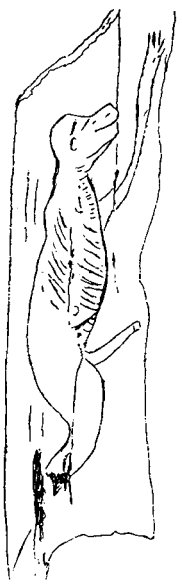

Figure 7 - Supposedly "animal-headed" human figure engraved on bone from La Madeleine, France, which more likely than not represents a non-*sapiens* hominid (redrawn from Giedion 1962, p.209, fig.143).

knobby nose and an upright pointed penis covered by its foreskin, we are probably looking at attempts, by modern man, to portray Neanderthals. This would be the more convincing if such representations were found in juxtaposition, directly or indirectly, with those of other humans with different penes - not unlike the contrasting representations of Sanids and Bantus in South African rock paintings mentioned earlier. The sometimes expressed opinion that certain "non-realistic" figures in Upper Palaeolithic cave art *must* by definition represent "mythical", rather than real, beings seems to this writer nothing short of ludicrous. There is no reason to believe that, apart from certain exaggerations, simplifications or additions (including man-made ones such as masks or disguises), these first "artists" of mankind painted or drew what they saw, or thought they saw, without feeling the need to *invent* anything.

Although little work has been done in this field, there are several well-known cases of anthropomorphic representations in European Palaeolithic art which may be interpreted as being those of Neanderthals. Thus, a human figure engraved on bone from the cave of Mas d'Azil (Figure 6) is clearly represented as being hairy on his back and front, as having a muzzle-like nose and an upright penis topped with a well-defined foreskin - anatomically impossible in a penis in erection - and having what looks like a rather compact scrotum (Mauduit 1954: 19). Yet another bone engraving, from La Madeleine and now in the Les Eyzies museum (Figure 7), described as "animal-headed ithyphallic figure" (Giedion 1962: fig.143), is indeed represented with what appears to be a snout (presumably the rendering of the upturned nose, as the ears are like human ears and not like those of any animal with a snout), as well as with signs of great pilosity on his upper body and, significantly, with rather long arms; the upright penis also seems to end in an elongated foreskin. There are a number of other doubtful cases which remain to be investigated such as, for instance, a "male figure" from the cave of Les Combarelles (Capitan, Breuil and Peyrony 1906:411, fig. 149), which also seems to show an upright penis with a pointed foreskin and long hair on his head and perhaps other parts of his body. But as Breuil's widely accepted interpretation is contested (Leroi-Gourhan 1965: chart LV; see also Ucko and Rosenfeld 1972: Figure 5), not much reliance can be put on this instance. Be this as it may, it is understood that in all of the above cases other anthropomorphic representations with a *penis pendulus*, either flaccid or in erection, are known from sites dated to the same period or even from the same site or cave.

Unfortunately (because the form of the penis cannot be investigated), what must be the most

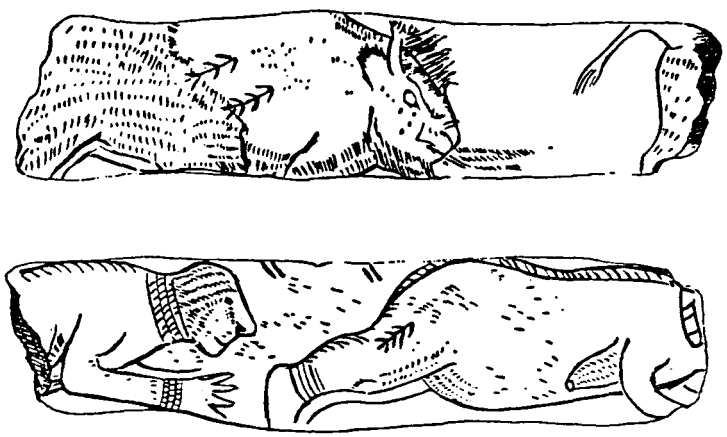

Figure 8 - Both sides of an engraved bone from the cave of Isturitz, France (from Heuvelmans & Porchnev 1974, p.430, after a drawing by Saint-Périer).

famous representation of "hairy people" in European Palaeolithic art (Figure 8), on a bone from the cave of Isturitz (Heuvelmans and Porchnev 1974: fig. 29, after de Saint-Périer), is that of two females as the figure on the left, although with a male-looking head, shows indications of a breast (originating, like that of the female on the right, almost directly from the armpit, which is not normally the case with *homo sapiens* - except, significantly, amongst the Sanids). The objection, however, that what looks vaguely like bracelets, necklaces and even anklets on both figures proves that they must be typical Upper-Palaeolithic moderns may be countered by the following two arguments. For one, it is far from certain that these lines are really meant to show personal adornments: more likely than not they indicate wrinkles, skinfolds or a particular hairiness; a necklace would hang more loosely and would not be wrapped tightly three times around the neck. To base important conclusions on such a doubtful interpretation must be seen as more speculative than to accept the probability that these two hairy females could be ante-*sapiens* hominids. The other argument is that the figure on the right shows on her thigh the same arrow as the two on the bison on the other side of the engraved bone. These arrows indicate not only that the animal bearing them is hunted, but they also mean, according to most researchers, to magically increase good luck in hunting this particular creature. Instead of entertaining the idea that modern man thus hunted his fellow moderns in the same way as bisons, it seems far more plausible to surmise that he did so with surviving Neanderthals whom he encountered.

Returning now to the peculiar nose-form suggested as being that of the Neanderthals, the nose of the figure on the left is clearly represented as being upturned, corresponding almost exactly to that of the figure from Mas d'Azil (see Figure 6). It must be seen as highly significant that another engraving (on stone) of a hairy human head with upturned nose (Figure 9) is known from the same cave (Mauduit 1954:67). What is also noteworthy on the bone engraving is that the graphic treatment of the couple of bisons is identical to that of the couple of hairy people. The head of the bison looks almost like that of the figure on the left and the body of the figure on the right equals, apart from the breasts, that of the bison. Could this possibly be a forerunner of the later creation of "bull-men" in the eastern Mediterranean region?

A note of caution must, however, be introduced here, as the many difficulties inherent in interpreting Palaeolithic rock art are well demonstrated by the juxtaposition of a photograph of the "anthropomorph" from the Spanish cave of Hornos de la Peña and a drawing of it showing different ways of interpreting a configuration of natural and artificial lines (Ucko 1977: frontispice). According to the selection of lines the following interpretations of the same figure (Figure 10) are

Figure 9 - Engraving on stone of a hairy human head with upturned nose, from the cave of Isturitz, France (from Maudiut 1954, p.67).

given by Breuil: "human", "resembling a monkey", "a strange person" and "worthy of Neanderthal Man"! The half-erect penis of the creature played a certain part in this interpretation as the good *abbé* was not quite sure whether it belonged to this figure or not; eventually he realized that it did belong, but as it is pointed and yet shows a line indicating possibly a retracted foreskin, no firm conclusion can be based on this particular evidence

Classical Greece

Extrapolating these findings into yet another geographical area and historical era, namely classical Greece, it may be possible to explain the curious coexistence there of two quite distinct human types, as attested by countless vase-paintings as well as other representations: the obviously *Homo sapiens sapiens* classical Greek with his classical straight nose and his uncircumcised *penis pendulus*, and the totally different Satyr with a round head, strong neck, prominent eye-ridges and a knobby upturned nose; his body is usually represented as being hairy and he often has a tail and hooves. But his most impressive distinctive sign clearly is his upturned penis, as in constant erection. This, however, is difficult to explain: how could this be the case in *all* the different circumstances in which Satyrs are depicted, which range from admittedly amorous pursuits, dancing and the like where an erection can be seen as normal, to games, processions, friendly chats or situations of rest, where it does not make much sense. Moreover, this erect penis of the Satyrs is, more often than not, represented with a long, pointed foreskin, anatomically impossible, as mentioned above, if this was an ordinary penis in erection, and must therefore be assumed to be a *penis rectus*, of which this particular type of foreskin is a characteristic. Precisely

Figure 10 - Rock engraving of an "anthropomorph" from the cave of Hornos de la Peña, Spain (after Ucko 1977, frontespice).

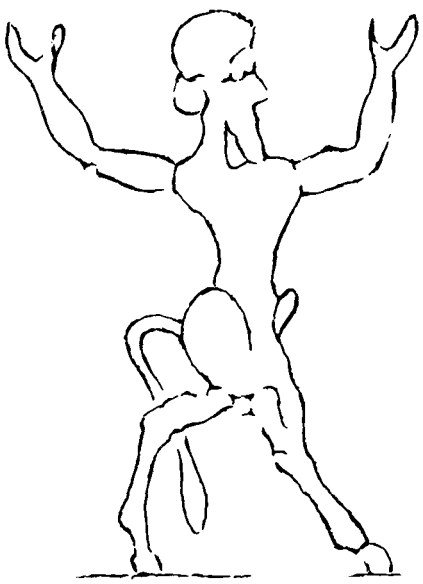

Figure 11 - A "bull-man" from late Elam, 1st millennium B.C., showing markedd resemblance to almost contemporaneous depictions of Satyrs in Greece (redrawn from Amiet 1973, pl.II,7).

the same observation has already been made, and the same conclusion reached, with regard to the *penis rectus* of Sanids in South African rock art: "This helps us to understand the individuals in the rock drawings, whose penes look as if they are in erection even when the man is engaged in some non-sexual activity, such as hunting or fighting" (de Rachewiltz 1964:120).

A number of inconsistencies can be observed, however. For instance the fact that Greek men with an erection are shown, on vase paintings or elsewhere, both with retracted foreskin exposing the glans and with a long pointed one covering it. Inversely, Satyrs are depicted with erect penes exposing a bulbous glans while others show an upright penis with a pointed foreskin resembling that of the Greeks, but without the penis necessarily being in erection, while still others have a flaccid or near-flaccid member with an exposed glans. Clearly, much more research needs to be done in this field. But we nevertheless can already now, by comparing depictions of 3rd, 2nd and 1st millennium Mesopotamian bull-men (for the last see Amiet 1973: pl. II,7) with those of Satyrs (Figure 11) see a sufficiently clear similarity (and perhaps even a filiation?) to suggest that they are all meant to portray surviving ante-*sapiens* hominids, presumably Neanderthals.

As for the Greeks, there obviously was a diachronical development concerning their penes inasmuch as the ideal of the small penis (with a long pointed foreskin) was propagated only with the coming of Classical Idealism, in particular by Aristophanes (Lissarague 1990:56), while statues of the Archaic Period displayed rather larger genitals. The small penis, then, became an artistic convention in 4th - century vase painting which was almost mindlessly perpetuated to the extent of representing young men in amorous situations, even just prior to penetration, showing an erect member still crowned by a long foreskin - as if an entire nation was suffering from a strange form of *phimosis*.

It must have been roughly at this time that *sapiens sapiens* Greeks unloaded in their art (painting, sculpture, literature) some of their sexual hang-ups upon their not-so-*sapiens* cousins, the Satyrs, who were represented as sexually over-active beings, with an almost permanent erection, leaving the Greeks free to mainly engage in socially acceptable activities, such as sports and fighting, with their socially acceptable small penes nicely hanging down or even tied back with a string (the *kynodesmê*).

Conclusions

In conclusion the assumption seems to be warranted that the *penis rectus* of the Satyrs, remnants of a palaeanthropian population in Greece for the existence of which there are now increasingly convincing signs (Bailey 1992: 9), was mistaken by the Greeks for a penis in erection, and that this *penis rectus*, clearly displayed by bull-men and other "mythical" beings in western Asia, as well as being proper to *Homo neanderthalensis pongoides* in southeastern Asia at present, could be seen, in terms of human palaeontology, as a marker of *Homo neanderthalensis*.

Like Enkidu and other bull-men for the *sapiens* Sumerians, the Satyrs symbolized savagery for the *sapiens* Greeks, and for precisely the same reason: both were a remnant Neanderthal population distinguishing themselves, amongst other particularities, by their unorthodox genitals which, neither of them wearing any clothes, were rather conspicuous. This, in turn, led to all sorts of fancy assumptions amongst the saplns people and gave rise to the belief in "mythical" beings who were none other than Neanderthals surviving at the rim of *sapiens* habitats and occasionally mingling with them.

A final word about the relationship between Sanids and Neanderthals. In no way is it suggested here that there is a more direct link between the two than with any other living group of *Homo sapiens*. Rather, by evaluating the available evidence as presented in this paper it is

surmised (a) that there is no reason to believe that Neanderthal was (is) on the branch leading to *Homo sapiens* (or, for that matter, that he was *sapiens* himself) and (b) that, if we want to imagine a trunk of ante-*sapiens* (with *penis rectus*) leading to *sapiens* (with *penis pendulus*), we should see the Neanderthals branching off well *before* the trunk becomes *sapiens* and the Sanids well *after* it had become so, putting the latter firmly within the *sapiens* camp, albeit in a somewhat special position.

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